

Summary of the Darsul Quran. al-Araf [The Heights]: 158 (2) - 164. By Hazrat Mirza Tahir Ahmad – Khalifatul Masih IV, on 1st December 2001

[158]. ‘Those who follow the Messenger the Prophet the unlettered one whom they find mentioned in the *Torah* and the *Gospel* with them. He enjoins on them right and forbids them wrong and makes lawful for them what is wholesome and forbids the wrong and removes from them the burden and shackles that were upon them. So those who shall believe in him and honour and support him and help him and follow the light that has been sent down with him – These shall prosper.’

The Shi’ite translator Syed Maqbool Ahmed of Delhi writes:

al-Kāfi [Muhammad ibn Ya‘qūb al-Kulaynī] and *Majma al-Bayan* [Fazl ibn Hasan al-Tabarsi] quote a narration of Imam Jaffar Sadiq (peace be upon him) that ‘A Messenger is one to whom an angel descends and speaks. A Prophet is one who receives commandments in a dream’.

Many a time it is so that Prophethood and Messengerhood are combined in one person.

It is in the *Tafsir Ayyashi* [by Muhammad Ibn Masud al-Sulami al-Samarkandi] that Imam Muhammad Baqir (peace be upon him) was asked ‘Why was the Holy Messenger of God ﷺ called the Unlettered one?’ He stated ‘Because he was from Mecca. As Almighty God states ‘to warn the Mother of Cities and its environs’.¹ So the Mother of Cities is Mecca and being a native of it is how the Holy Prophet is an Unlettered one.’²

This division has been enforced. There is no reality in it. Allah the Almighty gives news to the Prophets as well and speaks with them and gives news to the Messengers as well and speaks with them. So this division has been made forcefully. It is true [‘that Prophethood and Messengerhood are combined’] not ‘many a time’, but each time. It is correct and one reason why the Holy prophet has been called the Unlettered one.

The scholar Fakhruddin Razi writes under this verse that:

Let it be known that the fundamental characteristics of the one for whom Allah the Almighty stated that He has ascribed Mercy in the heavens and the Earth are virtue, charity and belief in His Signs so when the Unlettered Prophet came accordingly in fulfilment of the Prophecies of the *Torah* and the Gospels belief in him was also made incumbent.

There is dispute in this issue. Some commentators opine that this means that they (Jews) should obey him due to their belief in Prophethood. Whereas they find the characteristics of this Prophet mentioned in the *Torah* as a Prophecy. Whereas it was not permitted to them to obey his Sharia before his commission by the people. So *وَالْإِنْجِيلَ* [‘and the Gospels’] means the Prophecies they find about him in the *Gospels* and it is an anomaly for them to have been aware of the Prophecies in the *Gospels* before its revelation.

Some commentators opine that the Children of Israel of yore are not meant rather the Children of Israel present at the time of the Holy Prophet are meant. It is stated that *the*

¹ *The Holy Quran*. al-Anam [The Livestock]: 93.

² Ahmed, Syed Maqbool. *Quran Mutarjam va Tafsir*. (Circa 1913).

Mercy of the hereafter will not be destined for the current generation of the Children of Israel until they fully obey this Unlettered Prophet.

This second statement is closer to the purport because practical obedience prior to the commissioning is impossible. So Allah the Almighty states in this verse that the Children of Israel could not have received this Mercy during the time of the Prophet Moses. But only through virtue, charity and belief in the Signs and the same characteristics would enable the Children of Israel to receive the Mercy during the time of the Holy Prophet ﷺ by obeying his Sharia.

When this much is clear we say that in this verse Allah the Almighty speaks of 9 characteristics of the Holy Prophet. The first characteristic is of his being a Messenger. Secondly of his being a Prophet, thirdly being unlettered, fourth being the person famously Prophecied in the *Torah* and the *Gospels*, fifth one who acts for the common good, sixth one who eradicates evil, seventh declaring pure things to be permissible, eighth declaring bad things to be forbidden and ninth granting relief from the shackles of wrong customs and innovations.³

This is a new point that the people could not have obeyed the Holy Prophet during the time of the Prophet Moses however they could have followed those characteristics that were attributed to him.

The Promised Messiah (peace be upon him) states:

The gnosis of the *Quran* cannot be gained through cleverness. Brain power and advanced mental capabilities cannot be the sole formula for absorbing Quranic knowledge. The real method is through righteousness. God grants knowledge to the righteous. This is the very reason that illiteracy is predominant in the Prophets.

Here he states this about all Prophets that illiteracy is predominant in all Prophets and that Allah the Almighty teaches them Himself:

Our Noble Prophet was sent unlettered because in spite of the fact that he was not educated in any school nor kept anybody as a teacher. Nevertheless he spoke through such gnosis and of such truth which astonished and silenced the experts of the worldly sciences. A perfect and pure book: the *Quran* flowed from his lips the concise eloquence of which silenced the whole of Arabia. What was it that caused the Holy Prophet to excel every other in knowledge? It was his very righteousness. What more proof can there be of the purified life of the Messenger of Allah than his bringing a book of knowledge such as the *Quran* which astonished the world.⁴

Then the Promised Messiah (peace be upon him) in commentating upon ‘He enjoins on them the right and forbids them the wrong’ writes:

This Prophet commands the things which do not defy rationality and forbids the things which would be forbidden by logic and purifies the things that are permissible and deems forbidden what is evil and relieves the burdens that were pressing the nations and he emancipates from the shackles that bent their necks. So those who would believe in him and empower him with their inclusion and assist him and follow the light which descended with him will be free of their troubles in the world and in the life of the hereafter.⁵

³ Razi, Fakhruddin. *Tafsir e Kabir: Mafatih al Ghayb*.

⁴ Ahmad, Hazrat Mirza Ghulam. *Al-Hakam*, 31st March 1901.

⁵ Ahmad, Hazrat Mirza Ghulam. *Barahin e Ahmadiyya: v.* (Anwar Ahmadiyya Machine Press, 1905). *Ruhani Khazain: xxi.* (Islam International Publications Ltd, 2012). 420.

Then there is another excerpt from the Promised Messiah (peace be upon him):

They are those who believe in this Messenger Prophet who carries 2 Signs of our perfect power. The first being the external Sign of Prophecies about him existing in the *Torah* and the *Gospels* which they also find present in their books. The second is the Sign itself present in the person of this Prophet and that is that in spite of being unlettered he alone brings such guidance which compressively contains every type of verifiable truth as are recognised by logic and a rational sense and speaks of that which was no longer remaining on the face of the Earth for the enlightenment of the people and commands them to act upon it accordingly and forbids every irrational thing which is also denied by logic and rationality and declares the pure to be pure and the filthy to be filthy and removes the heavy burdens which were upon the heads of the Jews and Christians and emancipates them from the shackles with which they were bound. So only those who believe in him support him and help him and adhere fully to the light which descended with him shall attain salvation⁶.

[159]. Say ‘O mankind! Truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the Earth. There is no God but He and He gives life and death. So believe in Allah and His Messenger the Prophet the unlettered one who believes in Allah and His words and follow him that you may be guided aright.

In a *Hadith* of the Prophet that Abu Idris Khawlani narrates:

Narrated Abu Darda: There was a dispute between Abu Bakr and Umar and Abu Bakr made Umar angry. So Umar left angrily. Abu Bakr followed him, requesting forgiveness of him but Umar refused to do so and closed his door in Abu Bakr's face. So Abu Bakr went to Allah's Messenger ﷺ while we were with him. Allah's Messenger ﷺ said ‘This friend of yours must have quarrelled’. In the meantime Umar repented and felt sorry for what he had done, so he came, greeted and sat with the Prophet ﷺ and related the story to him. Allah's Messenger ﷺ became angry and Abu Bakr started saying ‘O Allah's Messenger ﷺ! By Allah, I was more at fault.’ Allah's Apostle said ‘Are you people leaving my companion? [Are you (people) leaving my companion?]. When I said O mankind! Truly I am a Messenger to you all from Allah ' you all said 'You tell a lie.' While Abu Bakr said 'You have spoken the truth.’⁷

This reveals the precedence of Hazrat Abu Bakr. He was humble in nature which is the reason he was confessing that it was his fault.

The scholar Fakhruddin Razi writes:

Though this verse proves that the Prophet Muhammad is appointed for the whole of all mankind it does not prove that no other Prophet was sent to all of humankind. In fact it is important to turn to all evidence to see whether any other Prophet was appointed for the whole of humankind or not? So we say that all the scholars are unanimous in this that other than him there is no other Prophet sent for all of mankind because the Noble Prophet ﷺ states that ‘I hold 5 distinctions which were not granted to any other Prophet before me – I am

⁶ Ahmad, Hazrat Mirza Ghulam. *Barahin e Ahmadiyya: iv.* (Riyaz e Hind, 1884). *Ruhani Khazain: i.* 564 – 566.

⁷ Bukhari, Muhammad bin Ismael. *Sahih Bukhari: Kitab al-Tafsir.*

sent to all red and black nations of every caste and colour – The whole of the Earth has been purified and consecrated for me – I have been granted awe over the enemy to the distance of a month's journey – And the spoils of war have been permitted to me, it was not so before me. And I have been told 'Pray and you will be granted it'. So I have kept it hidden for the intercession of the *Ummah*'.

One can say that this *Hadith* is not a categorical verdict for the purpose under discussion because it can easily be argued that all 5 distinctions are not found collectively in any other. Albeit it is not important for these 5 distinctions to be applicable to any single person in combination. It is also said that the Prophet Adam (peace be upon him) was sent to all his progeny so he was sent to all humankind in this way and the Prophet Noah (peace be upon him) was sent to those with him when he came out from the ark whereas whatever people existed at that time were from among his own nation.⁸

Here the Imam is mistaken. People had existed in the world before Adam as is evident from the narration of the Promised Messiah that humans existed in Australia 40000 years ago. The progeny of Adam were few and were limited to a certain area.

The scholar Mohsen Fayz Kashani writes:

There is a narration of Hazrat Hassan al-Mujtaba in the *Kitab al-Majalis* [Qazi Numan] 'A group of Jews came before the Holy Prophet and said 'O Muhammad! Do you consider yourself a messenger of Allah and are you one to whom the Word comes as it came to Moses son of Amram?' The Noble Prophet ﷺ fell silent for a while then stated 'Yes I am chiefest of the Children of Adam and there is no pride in it and I am the Seal of the Prophets and the Imam of the Righteous and have been appointed by the Lord of all the Worlds'.

Then they asked 'Who have you been sent to? Arabs, foreigners or to us?' Thereupon Allah the Almighty revealed this verse '... to Whom belongs the kingdom of the heavens and the Earth. There is no God but He and He gives life and death. So believe in Allah and His Messenger the Prophet the unlettered one who believes in Allah and His words (that is what He revealed to him and to the Prophets before him) and follow him that you may be guided aright.'

According to me this means the direct gnosis from on high which takes one to the love of Allah the Almighty and to the station of sainthood. Thus it can only be ascertained through belief and obedience to the Prophet and adherence to that concerning which the Prophet has spoken.⁹

This much is correct. It is incorrect to say as it is said about the verses that a certain incident was the precedent of the revelation of the verse. The dispensation of the Holy Prophet was common to all. His Sharia was not revealed as a requirement in answer to the question of a Jew.

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

وَكَلِمَاتِهِ: Now it is as if the Quran is only kept to swear an oath [upon] or to obtain bounties how unfortunate it is that such is hoped from the Quran that came to free one from the love of other than Allah and for the Love of Allah.

Once an ascetic brother of mine – Wrote down a charm and sent it to me saying that its recitation will bring an income of Rs.150, I did it. It did me no good. Upon informing him he wrote back to me:

⁸ Razi.

⁹ Kashani, Mohsen Fayz. *Tafsir Safi*.

The work that is worthy yields bit by bit
As the fishermen draw out their nets bit by bit

Thereafter when I acted in accord with the charm and calculated my average income. It actually was Rs.150. Simultaneously it came into my heart – Is this the result of the charm or of my medical profession? To clear the issue I intended to offer treatment for one month. Then take leave and act upon the charm alone. Then I will see – What the result is. It is the special Grace of Allah the Almighty that he simultaneously arranged for my guidance. That month I received an income of Rs.1200 just from the medical profession alone. I considered that charm to be of short shrift to me. So I abandoned it. A short while later the same person who recommended the charm came to me and appealed to me to be a cause of receiving the well wishes of the Maharaja at only Rs.60. Finally he came down to Rs.15. This proved how downtrodden this sect is and their path is not that of the favoured.¹⁰

The Promised Messiah (peace be upon him) states:

... These delusions that God has sent His book for the unlettered and the Bedouins (so it ought to accord with their understanding) is incorrect. The first lie herein is that the Word is just a revelation for the unlettered. God has Himself stated that this book is revealed for the whole world and for different temperaments and as it addresses the unlettered so it addresses the Christians and Jews and Zoroastrians and Sabians and the irreligious and Atheists etc and every sect is addressed and it contains the refutation of all their false thinking. It addresses all ‘Say ‘O mankind! Truly I am a Messenger to you all ...’ - Part Number 9. So when it is evident that *The Holy Quran* dealt with the minds of the whole world then consider yourselves whether it was incumbent or not for it to reveal its grandeur and truth to all mentalities and to eradicate all shadows of doubt. Moreover although this revelation also addresses the unlettered it is not that Allah the Almighty desired that the unlettered would remain unlettered. In fact it intended that the human powers of logic locked in their nature – Would come into the field of action through the strength of their potentials. If the ignorant is to be kept always ignorant then what is the point of the teaching? God Himself calls to knowledge and wisdom.¹¹

Similarly he states:

... It is certainly not true that *The Holy Quran* contains no more than the insights that have been set forth by the Holy Prophet ﷺ. Such sayings of our opponents indicate that they do not believe in the unlimited great qualities of *The Holy Quran*. Their saying that *The Holy Quran* was revealed for the benefit of the unlearned, further proves that they are wholly bereft of the light of the recognition of *The Holy Quran* and do not realize that the Holy Prophet ﷺ was sent not only for the unlearned but that people of all grades are included among his followers. God, the Glorious, has said ‘Say ‘O mankind! Truly I am a Messenger to you all ...’ This verse shows that *The Holy Quran* was revealed for the perfection of every capacity. The verse ‘but *he is* the Messenger of Allah and the Seal of the Prophets’¹² also points to this¹³

¹⁰ Nooruddin, Hazrat al-Hajj Hafiz Hakeem Maulana – Khalifatul Masih I. Darsul Quran, 6th September 1909. *Haqaiqul Furqan*: ii. 236.

¹¹ Ahmad. *Barahin e Ahmadiyya*: iv. (Riyaz e Hind, 1884). *Ruhani Khazain*: i. 493 – 498.

¹² *The Holy Quran*. al-Ahzab [The Coalition]: 41.

¹³ Ahmad. *Karamatus Sadiqin*, (Punjab Press, 1893). *Ruhani Khazain*: vii. 61.

This is a very important point. It is incorrect to assume that the Holy Prophet has explicated all the meanings of the Quran. He did however utter many a Prophecy the meanings of which became evident when they came to be fulfilled.

Then states:

Presently all the Maulvis opposing will certainly have to admit that because the Holy Prophet ﷺ was the Seal of the Prophets and his Sharia was common to the whole world and it was stated about him 'but *he is* the Messenger of Allah and the Seal of Prophets' and furthermore he was granted this honour 'Say 'O mankind! Truly I am a Messenger to you all ...' so although all the different teachings from Prophet Adam to Prophet Jesus were collected in *The Noble Quran* in the life of the Holy Prophet ﷺ however the topic addressed in the verse 'Say 'O mankind! Truly I am a Messenger to you all ...' could not really be fulfilled in the lifetime of the Holy Prophet ﷺ because complete announcement depended upon proclaiming of the Quran to all the different nations of Asia and Europe and Africa and America and the farthest reaches of the world within the lifetime of the Holy Prophet ﷺ and this was impossible at the time and in fact many of the habitations of the world had not yet been discovered and journeys to far off lands was so difficult as to seem a novelty. Moreover if the 60 years of the age of this humble one are subtracted the means of publication up until 1257 A.H seemed to be non-existent and till then the whole of America and most of the parts of Europe were bereft of the Quranic teaching and the people of far off countries were even unaware of the name Islam so according to what was stated in the said verse that 'O People of the Earth! I am a Messenger unto you all' the people of the whole world were not really preached nor was the argument finalised because the means of publication were not present and the difference in language was also a great barrier and the knowledge of the proofs of the truth of Islam depended upon the Islamic teachings having been translated into foreign languages or that those people would themselves learn the language of Islam and both were impossible at that time when *The Noble Quran* stated '[...] whomsoever it reaches'¹⁴ which gave hope that many are they that have not yet been preached¹⁵

How could this not have been carried out? It is because those countries had not yet been discovered that were to be preached such as the Americas. So this was decreed for a time when the Earth was to be spread out.

Similarly he states:

When purity and cleanliness is born in the heart it receives a special strength and power to develop. Thereafter all sorts of means are available to it and it advances. Look at the Holy Prophet ﷺ that he claims at a time when he was all alone and without help 'O mankind! Truly I am a Messenger to you all ...' who could ever have thought then that the claim of this friendless and helpless person would come to be? Along with that he faced such difficulties as we have not even faced a thousandth of.¹⁶

The Ahmadiyya Community which is being enabled to publish *The Holy Quran* throughout the world it is in fact in accordance with the Prophecy of the Holy Prophet and it is a fruit of sitting at his feet that we are translating *The Holy Quran* and sending messages of the wisdom

¹⁴ *The Holy Quran*. al-Anam [The Livestock]: 20.

¹⁵ Ahmad. *Tohfa Golarriyya*, (Ziaul Islam, 1902). *Ruhani Khazain*: xvii. 261, 262.

¹⁶ Ahmad. 12th October 1905. *Malfuzat*: iv. 281.

of preaching in different languages. God willing we will distribute these widely in every language of the world by the end of the next century. Translations of *The Holy Quran* have been published in 54 languages and translations are under preparation in over 20 languages. Selected verses have been published in over a hundred languages. We are only slaves of the shoes of the Messenger of Allah. The message of Islam is spreading through the whole world today. This had never happened before now. This is the special favour of Allah that the Community is being enabled.

[160]. And of the people of Moses there is a party that guides with truth and dispense justice by means of it.

The scholar Zamakhshari writes:

The group of believers from the people of the Prophet Moses among the Children of Israel who repented are the subject of this verse.¹⁷

This is clearly the case. What is meant is that there were such among the followers of the Prophet Moses who guided with truth and that there were truthful people among every tribe of his followers and each sect also comprised of saints. Of course they all guided to the truth.

[161]. And We divided them into 12 distinct tribes of people. And We revealed to Moses when his people asked drink of him ‘Strike the rock with thy rod’ and from it there gushed forth 12 springs; every tribe knew their drinking place. And We caused the clouds to overshadow them and We sent down for them *Manna* and *Salwa* ‘Eat of the good things We have provided for you’. And they wronged Us not but it was themselves that they wronged.

سَبَاطًا: Something that spreads easily – Straight hair (that can be easily combed) – Son of sons (grandsons) – God the Omnipotent states *Jacob and his children* سَبَاطًا here means the tribes and every tribe was from one person.

Under اِنْبَجَسَتْ it is stated that the water sprung out and flowed forth. It holds the same meanings as *Infajara* but *Inbijas* usually describes the narrow place from where the water gushes out and *Infijar* is used to describe its flow from both narrow and vast channels.

الْغَمَامَ: To hide something – Clouds – Extremity of war and darkness that covers a people – الْغَمَامَ is used to mean a cloud because it covers the sunlight. God the Omnipotent states ‘that Allah should come to them in the shadows of the clouds’¹⁸ – The moon hid behind the clouds – An extremely dark day –¹⁹ A quail is also called سَلَوَى.

A reward gained without effort is also called مَنَّ. Sowing is one thing. These people were Gatherers. The Children of Israel were saved from agriculture because they were set for extreme labours and if they had sowed they would have remained in one place. Similarly it is

¹⁷ Zamakhshari, Abul Qasim Mahmud ibn Umar. *Al-Kashshaaf an Haqaiq at-Tanzil*.

¹⁸ *The Holy Quran*. al-Baqarah [The Heifer]: 211.

¹⁹ Raghīb al-Isfahani, Abul Qasim al-Hussayn bin Mufaddal bin Muhammad. *al-Mufradat fi Gharib al-Quran*.

said about Manna that it is a kind of sap appearing like honey on the trees that dries into a gum.

Then it is said about السَّلْوَى that it is in fact that which satisfies one from which are derived words that mean quiescence and comfort. Some have said that سَلْوَى means fowl such as quail. Ibn Abbas says that *Manna* is the provision which falls from the heavens and *Salwa* means fowl. Imam Raghīb says that:

Ibn Abbas has by using these words metaphorically alluded to meat and vegetation and suchlike which Allah the Almighty has granted to His people.²⁰

Said bin Zaid [bin Amr bin Nufail] reported: I heard Allah's Apostle ﷺ saying 'Truffles are a type of Manna and their juice is a medicine for the eyes.'²¹

The juice of truffles should be tried for some diseases of the eye.

The scholar Zamakhshari writes that:

The purpose of this verse is reformation of 2 kinds among the Children of Israel. Firstly that Allah the Almighty divided their children into 12 tribes which has been mentioned in Sura' al-Baqarah, or it means that Allah the Almighty split the Children of Israel into 12 groups and that was done so they were jealous of each other - So that they be saved from schism and turmoil.²²

It is worth noting here that if the water had been in one place it would have been impossible for such large tribes to draw water from it. It must have been a large area from where the 12 springs came forth.

[162]. And when it was said to them 'Dwell in this town and eat therefrom wherever you will and say 'God! Lighten the burden' and enter the gate in humility, We shall forgive you your sins, surely We shall grant an increase in reward to those who do good.

In the end Allah the Almighty also provided the means for the Children of Israel to settle in one place and advised them حِطَّة that 'Say God! Lighten the burden' but they started saying *Hintatun*. The habit of twisting words was very deeply ingrained in them which is why God was offended. The commentators mention the names of many places where they dwelt but it is meaningless. *The Holy Quran* or Tradition does not mention it. It may be that they base it upon the *Israeliyyat*.²³

The scholar Zamakhshari writes:

The town named *Ela* is meant in this verse. It is said that it is *Midian*. Tiberias is also suggested. The Arabs name Medina *the Town*.²⁴

²⁰ Ibid.

²¹ Muslim, ibn al-Hajjaj. *Sahih Muslim*.

²² Zamakhshari.

²³ Judaica.

²⁴ Zamakhshari.

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

حِطَّة: Repentance resulting in ‘We shall forgive you your sins’.
سُجَّدًا: Obedience resulting in ‘an increase in reward to those who do good’²⁵

[163]. But the transgressors among them substituted another word in place of that which was said to them so We sent upon them a chastisement from heaven for their wrongdoing.

Hazrat Khalifatul Masih I states:

مِّنَ السَّمَاءِ [‘from heaven’]: Irreversible.²⁶

‘Then We sent upon them a chastisement from heaven for their mischief’.²⁷

[164]. So ask them concerning the town that stood by the sea when its people profaned the Sabbath and their fish came to them only on their Sabbath day in shoals but on the non-Sabbath days it came not at all. Thus did We try them because they were rebellious.

اشْرَعَ means upon the surface of the water on the outside as Ibn Abbas has said *by the shore*. This word is the plural of *Shar'an* from *Shara aleyh* – It is used to describe someone near and outstanding. It connotes expressiveness and openness – Fish when they bob their heads out – It is said that it means *following one after the other*.²⁸

Hazrat Khalifatul Masih I (Allah be pleased with him) states:

One meaning of Sabbath is to rest another meaning of Sabbath is that of a week. The Jews were forbidden to hunt on this day as Friday is held among the Muslims.

مَنْبُؤُهُ [‘Thus did We try them’] They expressed devotion or mischief.

Trials are of many types. The righteous and illustrious Prophets are also faced with trials. As is stated ‘And when Abraham’s Lord tested him’ (al-Baqarah: 125). 2. The ill-begotten, the treacherous, disbelievers, deniers and idolaters are also put to trial. As is stated *because they were disobedient*. 3. There is another group in between the 2 who are also put to trial as stated in ‘Thus did We try them because they were rebellious’ (al-Araf: 169). 4. Sometimes trials come in order to increase one’s position as stated in:

Surely We will try you with something of fear and hunger and loss of property and lives and fruits; but give glad tidings to the steadfast

al-Baqarah: 156.²⁹

Both of these are correct that it was commanded to completely abandon all forms of work and secondly that it is a day of repentance and prayers.

²⁵ Nooruddin. Ibid, 237.

²⁶ Ibid.

²⁷ Nooruddin. *Fasal al-Khitab*. (1888).

²⁸ Alusi, Abu Althana Shihabuddin Mahmud. *Ruh al-Ma'ani fi Tafsir al-Quran al-Azim wa al-Sab al-Mathan*.

²⁹ Nooruddin. Darsul Quran, 7th September 1909. *Haqaiqul Furqan*: ii. 238, 239.

The Sabbath which is pronounced *Shabbath* in Hebrew means *rest* as it does in Arabic. In addition in Hebrew it also means *to sever, to put an end to*. In Arabic it is *to cut – To shave the head*. Those who are fluent in Hebrew generally think that Saturday is not called Sabbath because of rest but because it ‘puts a stop to the week’s work’.³⁰ Sabbath means the prayer of repentance in the ancient Babylonian, Assyrian and according to some it means ‘day of penitence and prayer’.³¹

Hazrat Khalifatul Masih I states:

Sabbath means rest, comfort, complacency. The lexicon has *Sabbath: rest*. Most people when God gives them wealth and property, pomp and glory, following, health and prosperity in their comfort displease God rather than please Him and indulge in many types of evils and usurping of rights and in their prosperity they exceed the Divine boundaries. The Sabbath also holds another meaning – It is the name of a day as we hold the Friday. A day was also appointed for the Jews in which they were Divinely commanded not to hunt and they would construct obstructions for the fish and collect them on the following day saying ‘It is not the Sabbath today’. Many people devise such excuses in commands of Divine Law which cannot be apparently criticised but God knows well the intentions of the heart and such people cannot deceive Him

Referring to Sura’ al-Maidah [The Banquet]: 61 – 63³² Hazrat Khalifatul Masih I States:

Let me inform you that a group that Allah ceases to show His Grace to are the worst off before Allah. They received His wrath and He made them the worst and turned them into pigs because they obeyed the treacherous. They are in the worst place and they are way off the beaten track. When they come to you they say ‘We believe’ although they had come full of disbelief and had left in the same way. Allah knows well what they hide and you will see many of them sinning excessively and being at the forefront of consuming the forbidden and starting up a quarrel. What they do is a great evil. This clearly proves that their faces were not mauled. They worshipped the bull and Allah made them ritually slaughter the bull.³³

Hazrat Khalifatul Masih has surmised from these verses that their faces did not become distorted, rather their hearts had.

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³⁰ Cheyne, Rev. T. K & Black, J Sutherland. *Encyclopaedia Biblica: iv*. 4173.

³¹ Hirschfeld, H. ‘Remarks on the Etymology of the Sabbath’. (*Journal of the Royal Asiatic Society*, April 1896). 353 – 359.

³² Say ‘Shall I apprise you of those whose reward with Allah is worse than that? Those whom Allah has cursed and on whom His wrath has fallen and of whom He has made apes and swine for they worship the Traitor. They are in a worse plight and farthest astray from the way.’

And when they come to you they say ‘We believe’ while they enter with unbelief and go out therewith; and Allah knows best what they conceal.

And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil is that which they practice.

The Holy Quran. al-Maidah [The Banquet]: 61 - 63.

³³ Nooruddin. February 1909. *Haqaiqul Furqan: i*. 169, 170.